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[ONE PENNY.

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### Wordsworth's Milton Sonnet.

LONDON, 1802.

MILTON! thou should'st be living at this hour:  
England hath need of thee: she is a fen  
Of stagnant waters: altar, sword, and pen,  
Fireside, the heroic wealth of hall and bower,  
Have forfeited their ancient English dower  
Of inward happiness. We are selfish men;  
Oh! raise us up, return to us again;  
And give us manners, virtue, freedom,  
power.  
Thy soul was like a Star, and dwelt apart:  
Thou hadst a voice whose sound was like  
the sea:  
Pure as the naked heavens, majestic, free,  
So didst thou travel on life's common way,  
In cheerful godliness; and yet thy heart  
The lowliest duties on herself did lay.

## NOTES OF THE WEEK.

THE admirable essay on "Milton and Religious Freedom," by the Rev. W. G. Tarrant was published in good time for the Tercentenary Celebration, to which our columns this week also make, we trust, some welcome contribution. We are very glad to call attention to Mr. Tarrant's little book, advertised in another column, to be ready immediately, contains studies of Milton as man, patriot, and poet. The republication by the British and Foreign Unitarian Association of the chapters on "The Son of God and the Holy Spirit," from Milton's "Treatise on Christian Doctrine," is doubtless an act of piety, not to be unthankfully received. Principal

Gordon's Introduction, at any rate, is of immediate interest, if, indeed, any contradiction was needed of the absurd story that Milton at the close of his life had joined the Roman Catholic Church.

If readers go no further than Milton's "Prefatory Remarks" to the Chapter on the Son of God they will not have turned to the book in vain, and in Principal Gordon's Introduction they will find the following concluding passage:—

"In his *Dedication*, addressed *To all the Churches of Christ, and to all who profess the Christian Faith throughout the World*, Milton says, 'If I communicate the result of my inquiries to the world at large; if, as God is my witness, it be with a friendly and benignant feeling towards mankind, that I readily give as wide a circulation as possible to what I esteem my best and richest possession, I hope to meet with a candid reception from all parties, and that none at least will take unjust offence, even though many things should be brought to light which will at once be seen to differ from certain received opinions. I earnestly beseech all lovers of truth, not to cry out that the Church is thrown into confusion by that freedom of discussion and inquiry which is granted to the schools, and ought certainly to be refused to no believer, since we are ordered *to prove all things*, and since the daily progress of the light of truth is productive far less of disturbance to the Church, than of illumination and edification.'

"For my own part," he adds, 'I adhere to the Holy Scripture: alone—I follow no other heresy or sect. I had not even read any of the works of heretics, so called, when the mistakes of those who are reckoned for orthodox, and their incautious handling of Scripture, first taught me to agree with their opponents whenever those opponents agreed with Scripture. If this be heresy, I confess with St. Paul, Acts xxiv. 14, *that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets*—to which I add, whatever is written in the New Testament. Any other judges or paramount interpreters of the Christian belief, together with all implicit faith, as it is called, I, in common with the whole Protestant Church, refuse to recognise.'

THE Essex Church *Calendar* for December embodies Mr. Tarrant's essay on "Milton and Religious Freedom," and has a print of the bronze statue of Milton, which stands by St. Giles's Church, in Cripplegate, where the poet and his father were both buried. (The grasp of the hat

in the print shows a curious variation from the actual statue.) For the Tercentenary Commemoration two Milton hymns are also printed, "How lovely are thy dwellings fair!" and "The Lord will come, and not be slow." This latter is put down as Psalm 85, but as a matter of fact its verses are from three Psalms, 82, 85, and 86, and the arrangement and alteration of verses, which make this perfect hymn, are Dr. Martineau's. Two pages of the *Calendar* are devoted to passages from Macaulay's and Channing's essays on Milton. Of two passages from the latter this is one:—"We have called Milton an Anti-Trinitarian. But we have no desire to identify him with any sect. His mind was too independent and universal to narrow itself to human creeds and parties. He is supposed to have separated himself, in his last years, from all the denominations around him; and, were he now living, we are not sure that he would find one to which he would be strongly attracted. He would probably stand first among that class of Christians, more numerous than is supposed, and, we hope, increasing, who are too jealous of the rights of the mind, and too dissatisfied with the clashing systems of the age, to attach themselves closely to any party; in whom the present improved state of theology has created a consciousness of defect rather than the triumph of acquisition; who, however partial to their own creed, cannot persuade themselves that it is the ultimate attainment of the human mind, and that distant ages will repeat its articles as reverently as the Catholics do the decrees of Trent; who contend earnestly for free inquiry, not because all who inquire will think as they do, but because some at least may be expected to outstrip them, and to be guides to higher truth. With this nameless and spreading class we have strong sympathies. We want new light, and care not whence it comes; we want reformers worthy of the name; and we should rejoice in such a manifestation of Christianity as would throw all present systems into obscurity."

THE Christmas Mystery Play "Eager Heart," which for the last four years has been given in the Lincoln's Inn Hall, is this year to be given at the Passmore Edwards Institute, Tavistock-place, W.C., on the afternoons of December 15, 17, and 19, and on Wednesday evening, December 16. Tickets, which range in price from 10s. to 2s., are to be had from Messrs. Chappell & Co., New Bond-street, W. Friends interested in the "Incorporated Company of Eager Heart," which has been formed for the performance, protection, and furtherance of this and other



modern plays of an idealist nature, should apply to the secretary at 7, Havelock-road, Croydon.

THE rejection of the Licensing Bill at the second reading in the House of Lords has been a severe blow to the hopes not only of the temperance party, but to that much larger body of people who are in earnest about social reform. The report of the Royal Commission said that almost any sacrifice should be made that would lessen the appalling evils caused by intemperance, and some of us were sufficiently sanguine to believe that the proposals of the Government supplied an acceptable groundwork for a law that would go far towards this end. The fact that against the pleading of the bishops and some of the most eminent lay peers, the second reading was defeated by an overwhelming majority shows, amongst other things, the immense power of the trade in intoxicants. What the political sequel will be no one seems to know. May we not hope that the zealous workers of different sects and parties who have come together upon this question and who share this grievous disappointment will at least keep close in their efforts to make the present law effectual and to educate the people in habits of sobriety?

DESPITE strong protests and acute criticism, the new Education Bill is being rapidly pushed through the House of Commons. We expressed our views about it last week, and the more the problems it raises are discussed the deeper our conviction grows that its well-meaning devisers have overlooked many serious dangers. Mr. Graham Wallas, in a letter to the *Manchester Guardian*, points out one that we must emphasise. Hitherto the law in regard to "Cowper-Temple" teaching has been prohibitory. It has forbidden distinctive denominational education. The new Bill makes the law mandatory, and henceforth a religious education must be given (if the Bill passes) which will not only escape the charge of denominationalism, but have some quite undefined positive character. The distinction, while acute, is a real one, and points to administrative difficulties far and wide. But, in our view, the worst blots on the Bill are the intrusion of sectarianism into the Council schools; certainty of sectarian pressure on the teachers, and the danger of re-establishing a dual system of schools by "contracting out."

MR. SILVESTER HORNE's weekly page on Public Questions is usually one of the strongest features of the Congregational official organ; but even Mr. Horne fails to carry his usual convincing manner into his defence of the new Education Bill. He would like a truly democratic settlement, but then the House of Lords will not permit it. He accepts, in sheer despair of anything better, Mr. Runciman's compromise; though he perceives that that Minister will be faced during the next few weeks by a strange combination of opponents, Anglicans, Romanists, and Nonconformists. He is sorry to find that Mr. Hirst Hollowell, who has from the first refused any Bill which offers a Clause 4, or a contracting-out clause, or a right-of-

entry clause, should have rejected on this score not only the Bills of Mr. Birrell and Mr. McKenna, but also that of Mr. Runciman; and, while he admits that no man is better entitled to be heard, he thinks Mr. Hollowell's attitude appears impracticable and implacable. But there are limits to compromise, and in this instance Mr. Hollowell seems to have gauged them better than Mr. Horne. For even Mr. Horne allows that the effect of the Bill may be bad, if the terms of the compromise are not fully carried out. But who is to enforce them? The Archbishop of Canterbury cannot guarantee that a single Anglican school under private trustees shall not "contract out." Nor is it in Mr. Horne's usual manner to write, "This denominational lesson will only be permitted on two days in the week"; overlooking the vital consideration that the number of entries of the contending religious sects is of infinitely less importance than that they should enter at all. Seeing that Mr. Horne can generally state the case for the Free Churches as soundly as anyone, his failure to justify Mr. Runciman's compromise is strong proof that Nonconformity has been inadvertently trapped into a disastrously reactionary educational policy, and nothing shows this more conclusively than Mr. Horne's halting call to Free Churchmen to support the settlement. "It is alien," he says, "to our genius, no doubt, to fight with zeal and goodwill for a compromise; but this proposal seems to us to deserve something better at our hands than cold neutrality."

THE venerable Dr. Guinness Rogers who, we are glad to know, is still hale and hearty, has added one more to his many achievements for the Churches. He has completed twenty-five years' service as Merchants' Lecturer. It is significant of his boundless vitality that almost his last lecture should have been devoted to the subject of "Christian Enthusiasm." Insisting that if religion ever failed it would be for want of enthusiasm, Dr. Rogers continued, "Enthusiasm is an uplifting of the entire nature. Men may despise enthusiasts, may regard them as lacking in logic, but one thing is certain--that enthusiasts have done much to shape the destinies of the world. Enthusiasm begins with the principle that, whatever else religion is, it is something more than a creed. The creed becomes a power only when it is believed with enthusiasm. Conversion means the introduction of a new force, the beginning of a new life, and enthusiasm is simply conversion worked out to its highest point."

THE Rev. W. Kingscote Greenland contributed to last week's *Christian Commonwealth* some striking impressions of the recent Progressive League Conference at the City Temple. He confessed to being wholly captivated by the highly intelligent type of young men and women who made up the greater part of the audiences, and by the sense of living reality that pervaded the meetings. The impression the speakers made on him is thus described: "First of all there was a conspicuous desire manifested to use words honestly and conscientiously, remembering that words are often sacred things, the symbols of thoughts and

feelings. Less slipshod talking I never remember to have heard. And what a change it was to one, like myself, inured to verbal conjuring and muddled miscellanies of speech. Here were men who didn't say Christ when they meant the Holy Spirit, joy when they meant peace, truth when they meant personal conviction, the Word of God when they meant the Bible. It was most astounding and, as I say, such a change. Then there were evidently men living in their own age and struggling to talk its language, and gauge its real spirit and need. Slowly I began to gain the idea that God was alive, and that Jesus Christ was not a riddle, and that salvation was not a Palestinian affair."

WE have been much interested to see some numbers of the *International Journal of Apocrypha* (15, Paternoster-row, quarterly, 6d. net), which is edited by the Rev. Herbert Pentin, vicar of Milton Abbey, Dorset. The first three numbers appeared in 1905, and the current October number is the fifteenth to be issued. This quarterly journal is issued by the International Society of the Apocrypha, the chief object of which is "to make more widely known the theological, ecclesiastical and literary value of the 'books which the Church doth read for example of life and instruction of manners,' and to promote their more general study among the clergy and laity." The Bishop of Winchester is president, and among the patrons are the Archbishop of Canterbury and the Chief Rabbi. Among the members of the Council we note the names of Dr. R. H. Charles, Professors Gunkel, Kautzsch, Kirsopp Lake, Margoliouth, Sayce, Schurer and C. H. Toy.

THE current number has first some pages of notes, and then an article by the Principal of Manchester College on "The Scribe and the Craftsman," a comment on Ecclesiasticus xxxviii. 24-xxxix. 11. This is followed by a French translation by the Abbé Nau, of Paris, of the Prayer of Manasses, from the Syriac version, and the second part of an article by Sir H. H. Howorth on "The Bible Canon of the Reformation." The complete text of Elderton's Ballad of Susanna is printed, from which Shakespeare quotes in *Twelfth Night*. Dr. Nilne Rae, of Edinburgh writes on "The Acts of Thomas," and there are some reviews of books. This number contains a general index of the journal for the years 1905-8 inclusive. Dr. Carpenter concludes his article with the following reference to the character of the Jewish teachers of the Synagogue. The ideal of the scribe or man of learning, presented by Jesus, the son of Sirach, in Ecclesiasticus, is, he says, not ignoble, but it is the conception of an intellectual aristocrat. And he adds: "The later Rabbinitism was less exclusive, and by encouraging the teachers of the law to maintain themselves by trades, removed the formal opposition between learning and labour. The Jewish expounder of wisdom took no fees any more than Socrates or Buddha or Confucius. The austere figures of the Synagogue could never degenerate into the luxurious sophists of Greece. But they could not escape a certain scorn of ignorance.



"This multitude that knoweth not the law are cursed." And when another Jesus flung broadcast precept and parable, and poured forth the words of understanding, they could only ask resentfully, "Is not this the carpenter's son?" "Whence hath this man this wisdom?" "Can any good thing come out of Nazareth?"

*The Towers of Oxford from the Bell Tower of Magdalen College* is the title of a fascinating print, designed and executed in pen and ink by Edmund Hort New, and published by him at 17, Worcester-place, Oxford, in lithographed facsimile. The size of the print is 8½ by 21 in., and those who know Mr. New's line drawings will understand how perfectly his style is adapted to such a picture as this. The city, of course, is that Magdalen tower, the loveliest of them all, could not be in it too; but it is just this tower, standing somewhat apart from the rest, which furnished the best vantage ground from which to take such a view over the city. The Examination Schools are in the foreground, and one looks down into High-street, past Queen's College, to the Radcliffe Camera and St. Mary's Church, seen against Wytham Hill; and also into Merton-street to the towers of Merton and Christ Church, and Cunnor Hurst beyond. A key at the foot of the picture gives all the chief towers in miniature, with names attached, so that they are easily recognised, and no lover of Oxford who can secure this print should be without it. Manchester College is just outside the border of the picture, which ends on the right with the tower and pinnacles of New College and St. Peter's in the East. We are glad to see that Mr. New promises for next year another drawing of Magdalen College itself, uniform with his earlier drawing of New College. These are bird's-eye views of the whole range of the college buildings, worked out in great detail, with result no less fascinating than in the view of the city as a whole. These are guinea plates, in photogravure engraving, but the price of "The Towers of Oxford" is only half-a-guinea (by post, 11s.).

CHANNING HOUSE SCHOOL.—In aid of the funds of the Ragged School Union and Shaftesbury Society a very successful sale of work was held, and an entertainment given by the pupils of the school, on Saturday, November 28. A performance of the "Midsummer Night's Dream" took place in the gymnasium. On the stalls were numerous articles of fancy work made by the girls, and by many old pupils and friends of the school. The total sum realised, clear of all expenses, was £15 2s. 4d.

It will be seen from our Calendar that Mr. F. Maddison, M.P., is to preach at Clarence-road, Kentish Town, to-morrow (Sunday) evening, on "Work-a-day Religion."

TO CORRESPONDENTS.—Communications have been received from the following:—S.M.C., S.A.E., J.C.H., W.J.J., J.P.L., G.F.M., R.M.M., R.R., W.H.S., F.T., R.W.

## MILTON.

OF Freedom, "wise and good," the mightiest son,  
Strong Psalmist of the Israel of God,  
Milton, with purest preparation shod  
Of the Gospel of Peace, long hath begun  
Thy proud, free land to prize what thou  
hast won:  
Though sluggard, slavish wills invite the  
rod  
(In frenzied days, e'en here where thou  
hast trod!)  
Of thy divinest wrath. Set not thy Sun!  
The City "wise and good," Bride of the  
skies,  
He saw—not that "New England"  
that did flee  
But not escape. For freedom good and  
wise  
Slow lags in lands more spacious, not  
more free,  
Lacking his spacious soul! New Eng-  
land, rise!  
Anoint thy greatest son, for this is he.

E. L. H. THOMAS.

Nov. 24, 1908.

## A MILTON PILGRIMAGE.

WE shall start from Bow Church, in Cheapside, with our faces towards St. Paul's. At the first turn on the left we stop. Here is Bread-street—we estimate about the distance of three house-widths from the Cheapside corner, and that is about as near as we can get to the site of Milton's birthplace. A little farther (on the same side—left) is the Star-yard; it existed in his time. Still farther, at the other side of the first street to the left, stood Allhallows' Church, where he was baptized, and where the preacher (perhaps Brian Walton, the polyglottist, who was curate there awhile) brought heavenly visions to the boy's mind. On the Bread-street side of the corner is a medallion likeness of the poet.

Returning to Cheapside, crossing it obliquely to Wood-street, we go through this to the end and so into Fore-street; sharp to the left is St. Giles's, Cripplegate, where, after nearly sixty-six years, the child that was cradled in Bread-street found his last rest. His statue, in the costume of the period, is outside. Within, near to the chancel to the left, is his gravestone. In front of the communion-table is the slab where Oliver Cromwell knelt on his wedding-day.

Now, we are to trace the homes and haunts of Milton during these sixty-six years; so, finding the trail again in Bread-street, picturing there the chubby "sweet little Roundhead" whose voice was to resound so far and wide through the ages, we follow him to Paul's School, opposite the east end of the Cathedral. Rather, again, we find the site; for even the successor to Dean Colet's original establishment, which was founded in 1512 and burnt in the Great Fire, has disappeared, and "Paul's Pigeons" now nestle elsewhere. But you may read the inscription where it stood, and while I quote one of the *carmina* composed by Desiderius Erasmus himself for the boys of his friend Colet's school, you may try to catch the singing of that tunable treble the first strains of which rose in his father's musical

home at Bread-street. Here are the words to be sung in front of the image of the boy Jesus, which the good Dean put up in his school for the better inspiration of his little scholars:—

"Sedes hæc puero sacra est Jesu,  
Formandis pueris dicata: quare  
Edico, procul hinc facessat, aut qui  
Spurcis moribus, aut inerudita  
Ludum hunc inquinat eruditione."

One bright young scholar, we know, will never, God helping him, stain his school's fair fame by manners base or unscholarly scholarship. Here, from the age of twelve to sixteen, he comes and goes, not "creeping like snail."

By and by, in 1625, we must take the road to Cambridge, and after our fifty-odd miles of fair and foul, old Hobson the carrier being our guide, we come to Christ's College, founded about the same time as Colet's school. Here, on the left side of the great court as we enter, we find, in the first-floor rooms on the first staircase on that side, a small study with two windows, and a very small bedroom. These are Milton's, who probably shared even this slender accommodation with a fellow-student. Here Wordsworth, by his own account, for the only time in his life, yielded to the exciting influences of wine and sentiment combined. There is a mulberry-tree in the garden behind the Fellows' building, and you may or may not believe it to have been planted by Milton. Anyhow, it has a more respectable claim than the Milton mulberry at Stowmarket. It is just possible he went to that town to see his old and beloved tutor, Thomas Young, but it is certain he was at Cambridge. Samuel Johnson says so, and says other things about him.

Many journeys to and fro along the Cambridge road in the years from 1625 to 1632 bring us to the final one, good Hobson, alas! no longer our guide. He sleeps, well epitaphed by Milton, since New Year's Day, 1631. Nor does our last journey from Cambridge end at Bread-street, for the paternal home is now at Horton, which lies, rural still, between Staines and Colnbrook, within sight of Windsor's Keep and towers among the trees, and ten miles or so from Harefield, where I think the poet of "Arcades" must have gone to see it performed. The house at Horton where Milton wrote "Comus" and the other famous early poems was demolished about the end of the eighteenth century. It stood, they say, not far from the old church on the opposite side of the road, where a remnant of an apple-tree used to be shown as where he "composed." We turn into the quiet churchyard. Here are two ancient yews that certainly look to be older than Milton's date. Here, too, is the antique porch beneath which he and his father and mother went to service on Sundays, beneath which her lifeless body was borne in the spring of 1637. You may stand reverently at the chancel pillars, where young Milton did, and look upon the gravestone that covers the dust hallowed by Milton's tears.

And now the really venturesome pilgrim will go abroad after Milton, tracing out his steps on his famous fifteen months' journey, 1638–39—to Paris, by Rhone Valley to Nice, Genoa, Leghorn, Pisa, Florence,



Siena, Rome, Naples, Rome again, Florence again, Lucca, Bologna, Ferrara, Venice, Verona, Milan, Geneva, and so to Lyons, Paris, and Horton again. We, of limited means, take up again with him at Horton, and come back to London to find his "lodging" in "St. Bride's Churchyard," at the house of one Russel, a tailor. Of this site the best available information places it near the meeting of Fleet-street and Ludgate-hill, but which side of the Fleet stream is uncertain. Teaching his two nephews here awhile, he soon left for "a pretty garden-house in Aldersgate-street, at the end of an entry, and therefore fitter for his turn, besides that there are few streets in London more free from noise than that." So writes one of the nephews, who adds the surprising news that his uncle (now aged thirty-two), with some "young sparks," would now and again keep a "gaudy day." Alder's Gate, then newly re-erected, stood at St. Martin's-le-Grand. So we must narrow the street with buildings clustering close in place of the great post-office, look, as we pass through the arch of the gate northward, to where the fields begin, beyond the houses of nobility, and then fancy our "entry" leading off the thoroughfare (left? or right?) just outside the gate.

Poor Mary Powell, his girl-wife, came here in 1643 and ran away again. But in 1645, in the house of a relative, Mr. Blackborough, in the "Lane of St. Martin's" (just where the post-office stands) husband and wife met again, she on her knees, he—? The reunited pair moved into Barbican in the fall of the year; off this street we shall find Bridgewater-gardens, to tell us of the "Comus" Earl, whose house stood there. The railway cuts through where Milton lived when he published his first book of poems. Here also he taught a series of young gentlemen, including a nephew of the Boyle of "Boyle's Law." Two years later we follow him to Holborn, for the first time; his house looked at the back on to Lincoln's Inn Fields, not far, we may suppose, from where Sloane's house now stands.

Soon there is another move, with his wife and two baby girls, to Charing Cross, in order to be near his new duties as Latin Secretary. At Thomson's, next to the Bull's Head, at the opening into Spring-gardens, he lodges awhile; then at the end of 1649 he goes into some rooms at the Scotland-yard end of the rambling buildings collectively known as Whitehall Palace. Other and more persistent claimants appearing, he gives up this tenancy at the end of 1651, and finds another "pretty garden-house" in Petty France, now York-street, Westminster. Here, number 19, stood his residence till 1876. Jeremy Bentham, having become landlord, set up a mural tablet near one of the upper back windows, with the inscription, "Sacred to Milton, Prince of Poets"; and here William Hazlitt lived from 1811 onwards. The lofty Queen Anne buildings, I believe, cover the site of the house where Milton's young wife and only son died in 1652, where his total blindness set in, where his second wife and her child also died, and whence he fled into the obscure on the entry of Charles II. into London in 1660.

His hiding-place lay in Bartholomew-close, just east of Smithfield, with Little

Britain close at hand. Houses of the period, dirty and tottering, still remain there. Is the house of his friendly protector among them? We cannot tell. Nor can we fix on the place where he was, apparently, kept a prisoner towards the end of 1660. On his release, he went to Holborn for a second time, it would seem, not far from his former home, but on the north side, the description being "Red Lion Fields." If we look well, we may find the Red Lion still. Near by, then, Milton was living on that dreadful night at the end of January, 1661, when the bodies of Cromwell and Ireton, disinterred at Westminster, were brought with contumely to the Red Lion Inn to lie there two days, and on the third to be dragged with horrid exultation by the mob to Tyburn, there to be gibbeted, close by where now stands the Marble Arch.

The pilgrimage now draws towards an end. Back we go to the Aldersgate district again, this time to find Jewin-street, where he lived from 1661 to 1663, apparently, and where he worked steadily on at "Paradise Lost," and brought home a third wife, who should cherish him till death did them part.

In 1663 they removed into Artillery-walk, now Bunhill-row, and there (unless for a very temporary lodging with a bookseller in Little Britain, perhaps negotiating a sale) was his house for the remaining eleven years of his life, the nine months excepted when, to escape the Plague, they went to the "pretty box" of a cottage at Chalfont St. Giles, which, happily for us pilgrims, stands there as it was in his day, age being allowed for. Enter, reverent brothers, and bow the head under that lowly roof. There is no more to do, now, but to return to the site in Bunhill-row, and go about the narrow streets that the old poet walked in his closing years. You will find Milton-street hard by, but that was the residence of a very different type of writer at a later day, for it is really the old "Grub-street." The Bunhill Fields burial-ground lies in the other direction, where rest the bones of Bunyan, Defoe, and others once famous. On Thursday, November 12, 1674, Milton's funeral procession set out from the house with "four hearths," the site of which is marked by a tablet above the door on the left as you go north, over against the old Artillery Ground. Follow that solemn procession meditatively to St. Giles's; then, not uninstructed, cease to seek the living among the dead.

W. G. TARRANT.

AMONG the faithless faithful only he;  
Among innumerable false unmoved,  
Unshaken, unseduced, unterrified,  
His loyalty he kept, his love, his zeal;  
Nor number nor example with him wrought  
To swerve from truth, or change his  
constant mind,  
Though single. From amidst them forth  
he passed,  
Long way through hostile scorn, which he  
Sustained  
Superior, nor of violence feared aught;  
And with retorted scorn his back he turned  
On those proud towers, to swift destruction  
doomed.

Milton.

#### MILTON'S SATAN.

It is a commonplace that the reader of the "Paradise Lost" finds his sympathies enlisted rather with Satan than against him at the opening of the poem; and, as there are many readers of the first two Books for one reader of the whole poem, this initial impression, in a somewhat exaggerated form, has established itself firmly as a tradition in the popular mind. It is true that the noble traits of Satan's character—his loyalty as a leader, his courage, his indomitable will—are not associated even at the beginning with any worthy purpose, or inspired by any noble motive, but the unlovely aspects under which Milton presents the Almighty provide a kind of relative justification even for the ambition and hostility of his opponent. And it is remarkable that the one really moving passage in the whole poem, in which the heart of the reader throbs in response to the divine goodness, occurs in the great speech in which Satan himself renders his tribute to the opponent he elsewhere stigmatises as a tyrant. He warred in vain against Heaven's King:

"Ah, wherefore? He deserved no such return."

Milton himself seems, in the earlier Books, to contend against this impression of his poem by insinuations against his hero, Satan, which the reader is more than half inclined to resent as misrepresentations. But as we go forward we are conscious of a steady decline in the character of Satan, and when he has at last accomplished the seduction of Adam and Eve, no feeling is left in our minds but that of loathing. There is no trace left of the sublimity of Satan's character. The bridge that leads from the Satan of "Paradise Lost" to the Satan of "Paradise Regained" is already built, and we feel that the great angel has at last fallen. At last; for the "Paradise Lost" is not the history of a fallen, but of a falling angel, and in this its moral greatness consists. Aesthetically there is immense loss in the structure of a poem which begins at its sublimest point and tails off in a diminuendo; and yet the history of a falling soul seems to have an irresistible fascination for poets. Never has it been treated with more impressive, and at the same time more subtle, mastery than by Milton.

We begin, as already indicated, on Satan's side, and, though enthusiasm on a side that has no principle cannot mount high, there can be no doubt as to which of the two opposed personalities claims our sympathy. Relatively speaking, then, we can regard Satan's cause not exactly as good, but as reasonably worthy. The seduction and ruin of man is "a regrettable incident" in the warfare, and Satan himself regrets it, but he does not mean to lower his whole standard of ambition to this degraded level. In a word, he wishes to enter into partnership with evil on the principles of limited liability. He determines accurately to how much meanness he will consent to stoop in order to gain his purpose. The awful moral of the poem is the demonstration that no such limit can be practically maintained. The man or angel who once enters into conscious alliance with evil for a definite purpose, and with a defined liability, will find



himself, notwithstanding the strictest observation of legal formulae, a moral bankrupt; his whole moral stock is found, do what he will, to be "liable," and is swallowed in the gulf of iniquity and meanness, which he meant to close by pouring into it a mere libation.

In the subtlety of this impressive delineation, as well as in the moral force of the aphorisms into which he perpetually concentrates his life wisdom, and in the majestic force of his blank verse, which supports and gives a sense of splendour even to the intrinsically weakest and meanest passages of his poem, Milton not only stands above all his alleged precursors, but apart from them. The Metrical Genesis (commonly known as Caedmon) gives a far nobler picture of the innocence, the fall and the loyalty of Adam and Eve, and rises in at least one great passage—the soliloquy of Satan in hell—to a Miltonic splendour and energy, but never to Miltonic subtlety. In Vondel's "Lucifer," which was published in 1654, thirteen years before the "Paradise Lost," the faithful angels are inspired with a passion of love and regret for their fallen companions, which contrasts favourably indeed with the insolent sneers of Milton's Gabriel. And again, Milton's Deity, after explaining the vicarious suffering by which man's fall is to be made good again, asks:

"Say, Heavenly Powers, where shall we find such love?

Which of ye will be mortal, to redeem Man's mortal crime, and just, the unjust to save?

Dwells in all Heaven charity so dear?"

And the poem continues:

"He asked, but all the Heavenly Quire stood mute,

And silence was in Heaven; on Man's behalf

Patron or intercessor none appeared—

Much less that durst upon his own head draw

The deadly forfeiture, and ransom set."

In Vondel's heaven there burns such love that it is safe to say that a thousand angelic voices would have vied with one another in answering that challenge had it been delivered there. But Vondel's Lucifer is a quite commonplace political party leader, actuated by commonplace political prejudices. His motto is "the maintenance of the rights of the angels, and the exclusion of man from heaven," and the touch of awe that Milton's infernal demi-gods inspire is wholly absent.

What Milton meant by declaring that his song pursued "things unattempted yet in prose or rhyme" it might be difficult to say. The theme of the fall of the angels was a favourite in our own country from the times of Caedmon to those of Aelfric, and in Milton's own day, as we have seen, it had been treated by Vondel. The conception of a great council and debate in Pandemonium, and the ascription of eloquence, enthusiasm, and loyalty to its denizens, was familiar to cultured England in the poem of Tasso; and indeed, so far as the mere formal matter of the poem is concerned, it might have been difficult to find a better-worn theme. Yet, the more we examine Milton's alleged "precursors," the more do we find that whatever the defects and limitations of

his poem may be, its greatness is wholly its own. Essentially, Milton had no precursor and has had no successor.

PHILIP H. WICKSTEED.

### PASSAGES FROM VONDEL DONE INTO MILTONIC MEASURE.

#### THE FAITHFUL ANGELS PLEAD WITH THE REBELS.

All is ruled

By one sole Power that maketh last of first

And first of last. And he who least receives

Is debtor to pure grace for all he hath.

Here wanton whims are vain; and wit is nought.

'Tis on unlikeness that God's glory rests.

\* \* \* \* \*

Our ordering troubles th' universal state Disorders all that God has ordered. All

Is shapeless that the creature shapes! Then cease

This murmuring. For may not God dispense

With state of Angel court, who needeth not

Our service, ever rich and glorious

Though incense wafted not its odorous breath

Nor music sang his praise?

#### SATAN ADDRESSES THE FALLEN ANGELS AND PROMISES THEM REVENGE.

Ye powers that so proudly bear the shock Suffered in righteous cause, the hour has struck

For vengeance deep and passionate for our wrongs,

Heaven with insatiate wrath to persecute In its chosen image! and the human race

To smother in its cradle e'er it rise

To sinewy might and win its heritage.

Adam and all his race will I corrupt.

By his o'erstepping of the first command.

Power have I such a smirch on him to fix As never shall be washed away, but him

And his descendants all in body and soul Shall poison. Never shall he win the seat

Whence we have been cast forth! Or if it be

That any mount, a thin and meagre train Amid a thousand deaths and toils and woes

Shall reach the state and crown they envy us.

And upon Adam's track shall miseries Endless the wide world cover without stay.

Nature, infected by the blow shall pine And long to sink back into nothingness

Or Chaos. Man, who would be like to God, I see degenerate and estranged from him

And from his likeness. Will and memory And darkened intellect astray; the light

Created in him clouded and obscured; Wailing, upon his anxious mother's breast

That he must live, and dropping as a prey Into Death's tireless maw! My tyranny

I will uplift in ever bolder guise; And ye my sons, as Godheads consecrate,

In countless cloud-high temples shall receive

The altar's breath of incense and the gold, And blood of slaughtered kine, that honour

you. And of mankind more hosts than tongue

can count, Nay, all the teeming progeny that springs

From Adam's loins, shall ye,—by crime on crime

Wrought in despite of God,—to endless woe

Down thrust. Such price shall I exact from God

For his brief triumph and my ravished crown.

P. H. W.

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

### BELL STREET DOMESTIC MISSION.

#### APPEAL FOR POOR'S PURSE, &c.

SIR,—May I again take advantage of your columns to make our annual public appeal on behalf of the Poor's Purse and Christmas funds of the Bell-street Mission. In view of the abundant discussion of the matter which has been going on for many weeks in the press and elsewhere, it will not be necessary to emphasise the fact that distress, chiefly owing to unemployment, is unexampled. Many of those who usually contribute to our funds, have already made prompt and generous response to a circular which I issued privately some time ago. This appeal is not directed to them, but to others who have not as yet contributed, and to new friends who it is hoped will come forward to assist at this time of exceptional difficulty.

In this connection may I draw attention to the notice in your advertisement columns of the sale of work in aid of our Poor's Purse, which is to be held at Bell-street, on Wednesday afternoon, December 16, and which Mrs. W. Blake Odgers has kindly consented to open.

Contributions to the Poor's Purse, gifts of clothing, hospital and other letters (especially those for Western General Dispensary), would be very acceptable, and if sent to me at address below, will be gratefully acknowledged.

R. P. FARLEY.

46, Bell-street, Edgware-road, N.W.

### THE EDUCATION BILL.

SIR,—May I thank you for your article of last week *re* the Education Bill. It is hard to believe that Nonconformists appreciate the far-reaching consequences of this compromise. For the first time the State makes itself responsible for religious teaching in State schools! A State religion is to be evolved, and put on the taxes and rates.

Surely this is contrary to all Liberal and Nonconformist traditions and principles. It is easy to understand the existence of moderate men. There is a flabbiness to-day in religion that makes fighting for principles a weariness to the flesh. Lancashire politicians must be afraid of the "bullets" and "bayonets" and "bloodshed"—with the Riot Act thrown in—that the Roman Catholics of this town are publicly threatening. This Bill means Cowper-Templeism, plus departmental responsibility for its definition. As you remark, the Preston case shows that it can include the Apostles' Creed, and if the Apostles' Creed, then the Nicene and Atha-



nazian—at least, according to the laying down of the law by Mr. McKenna in our interview with him. In other words, it is to be “definitely Christian” (*i.e.*, dogmatic), as one of the supporters of the Preston Syllabus said to me the other day.

Therefore the Education Department will rapidly become an ecclesiastical institution, settling questions of heterodoxy and orthodoxy. The secretary of that department will no longer be able to plead that he has no power to interfere in a case where the head teacher (as here) in a Council school, taught the children to bow at the name of Jesus. He will probably have to decide which is the correct translation—authorised or revised, “at” or “in”!

That defender of the “moderates,” Dr. Moulton, of Manchester, considers the Preston Syllabus exceedingly satisfactory. So far as we are concerned, he loftily waived us aside with the statement that we are a minority, and are adequately protected by the Conscience Clause. But why does he deny that the Wesleyans are adequately protected by that clause in the single school areas? If to-day the State can make statutory Cowper-Templeism, it can, to-morrow, with equal reason, make statutory something else. How Dr. Clifford can remain a member of the Liberation Society it is hard to understand.

CHAS. TRAVERS.

Preston, Nov. 30, 1908.

#### A VALUABLE UNITARIAN CHARITY.

SIR,—May I venture to call the attention of generous Unitarians to an excellent institution which should specially appeal to them, and deserves much more recognition and support than it has yet received. There are so few charities which are specifically designed to meet the needs of distressing cases in our own religious household, and Unitarians stand so poor a chance of being admitted to those which are of more general scope (sometimes being even deliberately excluded from possible benefit) that those which are really our own should have a first place in the minds of members of our churches who wish to be generous. Charity begins at home, though it should not stop there.

From a recent advertisement in your columns, inviting suitable applicants, it may have been seen that the Governors of the Fisher Institution (Sheffield) will, on the 16th inst., proceed to the election of three annuitants who, according to the terms of the trust, must be “ladies of good character, whether unmarried, married, or widows, whose means have been reduced, and who shall not be members of the Church of England or Protestant Dissenters holding Trinitarian views, but who shall, on the contrary, be persons believing in the Unity of God as opposed to Trinitarianism.” As a matter of fact, the trust allows another alternative of religious faith, and only one; the applicants may, in the ordinary course, be Roman Catholics. But there is a provision that not more than one-third of the whole number of annuitants shall be Roman Catholic. The vacancies to be filled on this occasion are available only for Unitarians (or Monotheists). There are seven annuitants at present, and will be ten after the election, each receiving £15 per annum, or a little more if funds permit.

It may seem a strange thing that a charity should thus be restricted to Unitarians and Roman Catholics, and it is curious and interesting to find the ministers and trustees of Upper Chapel sharing with four Catholic priests in the management of such a trust. But the explanation is simple. There is in this city a rich kindred trust called the Deakin Institution, which is available only for “Members of the Church of England or Protestant Dissenters acknowledging the Eternal Godhead of our Saviour and the glorious Trinity as taught in the Church of England.” To enable Unitarian and Roman Catholic ladies to have a chance of small annuities from which the Deakin Institution debarred them, the late Mr. William Fisher, J.P., of Sheffield—himself a Unitarian, while his wife was a Catholic—established this particular trust by his will to take effect after his wife’s death. The trust was accordingly established in 1888, and it has been a boon ever since to those who have been fortunate enough to secure election.

My reason for calling attention to the Fisher Institution now is that for the three vacancies we have 15 applications which have been approved by the Board of Management as eligible, the list being now closed. The stories which are told by responsible people about nearly all of them are very saddening, and it is a pity the Governors cannot appoint them all. Two are over 80 years of age, three others over 70, two more over 60, and all seem needy and deserving. It is our sad duty to disappoint four for each one elected.

Is not this a charity which Unitarians ought to support, by enlarging the capital sum for the general purpose of the “Charity of William Fisher,” or by providing the means for one or more extra annuities to be granted to Unitarian ladies in reduced circumstances? The trustees are at liberty to accept such specifically earmarked gifts. I can conceive there may be some warm-hearted friend say to the Governors, “I will supply the annuity for one of these aged applicants so long as she lives,” leaving them free to select another in her place.

I ought to add that the applications come from many parts of England and from Ireland, and the grants are by no means confined to the immediate district of Sheffield, though naturally an urgent local case would have first claim to consideration. And it may also be of interest to your readers to know that “the Charity of Eleanor Fisher,” which is also a part of the Fisher Institution, provides pensions of £10 a year (or more if the funds allow) for “deserving single women who shall have been employed in domestic service, but who, from age, infirmity, accident, or other sufficient cause, are no longer fit for service.” No question of religious belief qualifies or disqualifies an applicant for this charity. There are at present ten pensions, and five more will be elected on Dec. 16.

I shall be glad to give further information to anyone who may feel inclined to respond to this appeal, or particulars can be obtained of the clerk, Mr. W. R. Stevenson, 10, Norfolk-row, Sheffield.

C. J. STREET.

125, Rustlings-road, Sheffield.  
Dec. 1, 1908.

## OBITUARY.

### LUCY KATHARINE HICKS.

THOSE who knew and remember the late Miss Bessie Garrett, whether at Unity Church, Islington, or the Mansford-street Mission, will mourn with further sorrow the death of her younger sister, for a wider circle of friends laments, both in London and Cambridge, the too early loss of Mrs. G. Dawes Hicks. She is the sixth to pass away of the large family of the late W. H. Garrett, of Highbury. For many years she identified herself devotedly with all the activities at “Unity,” as Sunday school teacher, social worker, and secretary of the Literary Society; and in 1902 she married its minister, Dr. Hicks, whose ministry, begun in 1897, continued through six busy years. Their house in Highbury Grange, became the resort of many friends, and the source of much thoughtful kindness. But in 1904, Dr. Hicks was appointed to a professorship at University College, London, and went to reside at Cambridge. Here Mrs. Hicks made many new friends, and assisted several benevolent institutions. Her house was open always to students in whom she took a warm interest; one of her special pleasures was to distribute the prizes at Carmarthen College on the occasion of the annual examinations. In these and other matters she rejoiced to share her husband’s ideas, and to lighten his heavy labours. But an illness which was to prove fatal, set in last April; two successive operations became necessary, and were borne with quiet courage; and on November 25, she passed peacefully away.

A funeral service was held at the house on Monday last, conducted by the Rev. Frank K. Freeston of Essex Church. Friends from London and the University joined with relatives of the family in paying a last testimony to her memory.

In the course of his address, Mr. Freeston spoke as follows. “We have come to bid adieu to one who was the light and blessing of this now darkened home, one whom to know was to esteem, one who was loved with a very real affection by all to whom her love was given. And hers was a love passing that of other women. It gleamed like the sunshine in every emotion and action; in her look so frank and open; in her speech, so direct and genuine; in her charity so ready and sympathising; in her generosity, so unselfish and unassuming. Many nameless, unremembered acts of kindness and of love are now tenderly testifying to the reality of her religion. She was broad-minded in her theology, unsectarian in her church sympathy. Although herself not unacquainted with grief, yet to others she was a daily helper of joy, cheerful, companionable, kindly. And to one she was everything—wife, helpmeet, comrade, saint. With him all her cares were shared, and all her own joys doubled. She was a child of Nature with a heart that loved her, and amongst her happiest hours were those spent together wandering over the Lakeland hills and fells, and watching the silently floating clouds.

And now, beyond the clouds of earth, her spirit has gone back to Him who



gave it. Freed from this mortal vesture of decay, it has put on immortality. For us, still left, she has finished her earthly course. For herself the eternal heaven is opened where her life is hid with Christ in God."<sup>2</sup>

Amongst the wreaths was one from the teaching staff and present students of Carmarthen College, and another from the philosophy classes at University College. The interment took place in the beautiful little cemetery of St. Giles.

#### MR. JOHN ROBERTS.

At midnight on Nov. 25, at Auburn, Dunmurry, Co. Antrim, there passed on to the higher life the gentle spirit of John Roberts, who all his life was connected with Dunmurry congregation, and, had he lived six weeks longer, would have completed a score of years as hon. secretary thereof. The Rev. Dr. Montgomery, had given 35 of his 56 years of brilliant service as minister of the Congregation and was still in the height of his powers when, in March 1844, John Roberts first saw the light. His successor, the Rev. T. H. M. Scott (for nearly 30 years), and then the present minister, the Rev. J. A. Kelly, found in Mr. Roberts a whole-hearted helper in the work of the congregation. On Sunday, Mr. Kelly spoke at considerable length of the good qualities possessed by Mr. Roberts, and amongst other things he said—"There could have been no more loyal member of any congregation than was Mr. Roberts of this. Whether or not he got his own way in church matters, whether he was praised or blamed, he never thought of giving less of his time and labour to the work of the congregation, and I am certain that even in the most trying moments of her history he never for a moment thought of giving up his interest in this meeting-house, and his regular attendance at the Sunday services. Wherever he went he carried with him an atmosphere of peace and goodwill. He will be greatly missed in his home, in this congregation, and in the district. The simplicity of his life, his thoughtfulness for others, and the innate goodness of his heart will cause his memory to be cherished for a long time to come."

The funeral, which took place on Saturday, Nov. 28, was numerously attended, the services on the occasion being conducted by Mr. Kelly, assisted by the Revs. W. Weatherall, Geo. J. Slipper, and H. J. Rossington.

#### FROM "PARADISE LOST."

THE mind is its own place.—I. 254.

Who overcomes  
By force hath overcome but half his foe.  
I. 648-9.

So spake the Fiend, and with necessity,  
The tyrant's plea, excused his devilish  
deeds. IV. 393-4.

Revenge, at first though sweet,  
Bitter ere long back on itself recoils.  
IX. 171-2.

Nor love thy life, nor hate; but what  
thou liv'st  
Live well; how long or short permit to  
Heaven. XI. 53-54.

#### THE CHILDREN'S COLUMN.

JOHN MILTON

(December 9, 1608–November 8, 1674).

I.

EXACTLY three hundred years ago this December a baby-boy was born in one of the gabled, black-and-white houses in Bread-street, off Cheapside, in London. He was christened John, like his father, John Milton, and was the middle child between an elder sister, Anne, and a younger brother, Christopher. Their father had been turned out of a beautiful country home near Oxford in Queen Elizabeth's time, because his Roman Catholic parents were angry that he agreed with the changes in religious belief and worship and church government ordered by the Protestant Queen and Parliament. In those days all places of business had signs like inns, and when John Milton, the father, settled in London, he put up his family crest, a Spread Eagle, over a shop, and worked as a scrivener, or writer of law-papers for lawyers. He was a well-educated, industrious, conscientious man, and became a well-to-do, much-respected citizen. His wife was a good, kind woman, so it was a very happy home behind the wings of the Spread Eagle.

The young Miltons lived the life of little Londoners, but the City was not as busy and noisy and smoky as it is now. It was more like one of our old country towns. One pleasure John Milton always had—listening to his father playing their organ; for the elder Milton was a great lover of music. Father and son also often sat in St. Paul's Cathedral close by, enjoying together the beautiful organ music and singing, filled, as Milton once said, with the longing "to keep in tune with Heaven." As soon as he could read, he devoured books, and when he had read the few at home (for books were costly in those days, and the scrivener could not afford a large library) a friendly printer lent him more. The poetry of Shakespeare and other famous Elizabethans was now being collected and printed. John Milton may even have seen Shakespeare himself, for many old and young play-writers and poets used to meet in an inn near Bread-street.

At the age of twelve Milton went to St. Paul's School, and had a private tutor besides. He had happy friendships there, and was very good to his little brother when he, too, entered the big school. I am sorry to say that his parents were not wise enough to restrain his love for learning, "which I seized," he recalls, "with such eagerness that from the twelfth year of my age I scarce ever went to bed before midnight." They even ordered the maid to sit up for him. In middle-age he paid for this misuse of his eyes by blindness.

But they were exciting times, and made the thoughtful, earnest boy grow old for his years. He would hear of James I.'s bad ruling, and of Parliament protesting. He would know of Roman Catholics on one side, and Puritans on the other, who were imprisoned for not keeping to the rules of the Church of England ordered by King James and the Bishops. So unbearable was the bad ruling and the religious persecution that, in the year John Milton

went to school, a shipload of Puritans sailed in the *Mayflower* to America and founded a colony, where they might live under laws made, and pay taxes raised by, the consent of all, and where they might be free to worship and serve God as their consciences directed. Already the boy felt that somehow and some time he might help his country if he worked hard at his home and school duties, and filled all his spare time with noble thoughts and deeds.

The year Charles I. came to the throne, two of the family at the Spread Eagle left home—Anne, to be married, and John, to go to Christ's College, Cambridge. Milton often felt tempted to rebel at the uselessness and tediousness of his college tasks, but they were practice in sticking to duty, however disagreeable, while he still had time for the beautiful poetry and good books and music he loved so well. He was given the nick-name "Lady of Christ's," because he was gentle and pure, and would not share in the mischief of many of his companions. But by good and true-hearted men Milton was understood and liked, and one of his friends was old Hobson, the University carrier, in memory of whom he wrote two rather funny poems. These, however, show that he saw heroism not only in the heroes and knights of the poetry books, but in such simple, honest people of everyday life as the carrier, who threw his whole soul into his work of driving a cart with passengers and parcels between London and Cambridge. Another poem written at college was to his sister on the death of her first baby, because he wanted her to feel his brotherly comfort and God's love even in her trouble.

By the time Milton left college in 1632, his father had given up business and moved to Horton, in the country, near Windsor. Here he lived five years at home, carrying on his studies; and his wise father was glad that he should do so, in preparation for what he felt to be his life-work—to write some great poem.

Read "L' Allegro" ("The Cheerful Man"), one of the poems written at Horton. You will enjoy it, though you stumble over the Greek names. You can picture the young Puritan poet much like the good and "cheerful man," leading a healthy life, loving the beautiful sights and sounds of the country, the simple villagers, music, and sometimes the harmless pleasures of the town. You will be able to understand a little of what Milton's, and all great poets', idea of poetry is—that it must not only please and amuse by its beauty and fancy, but should also make us love goodness, and rouse us to lead beautiful and good lives.

Milton felt the call to serve God and his fellow-men by being a poet; so he worked at whatever would fit him for this, God and good parents helping him. He kept pure in body and heart, and filled with the Spirit of God, believing "that he who would not be frustrated of his hope to write well hereafter in laudable (praiseworthy) things ought himself to be a true poem." In a verse on his twenty-third birthday he wrote:

"All is, if I have grace to use it so,  
As ever in my great Taskmaster's eye."

EMILY H. SMITH.



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LONDON, DECEMBER 5, 1908.

## JOHN MILTON.

BORN, DEC. 9, 1608. DIED, NOV. 8, 1674.

THE greatness of JOHN MILTON—"God-gifted organ-voice of England," as TENNYSON nobly acclaimed him—and his place among the chief of the world's poets, are so well assured, that there can hardly be anything new to be said of him at this Tercentenary celebration of his birth. Yet it is well that the anniversary should be commemorated, and that by every means in our power the people of this country should be reminded of what MILTON was, and what he is in the great fellowship of the Immortals. It is true now, as it was more than a hundred years ago, when WORDSWORTH wrote of MILTON: "England hath need of thee"; and we are grateful to Mr. STORFORD BROOKE for the sonnet in which he has expressed that feeling for us.

It is MILTON the man, lover of liberty, consecrated from his youth up to the service of the Highest, that we need above all to remember. He had thought at one time to enter the Church, and it was his parents' wish, but then, as he afterwards related, "coming to some maturity of years, and perceiving what tyranny had invaded in the Church, that he who would take orders must subscribe slave, and take an oath withal . . . I thought it better to prefer a blameless silence before the sacred office of speaking, bought and begun with servitude and forswearing." But the dedication of his life was no less devout, though it was not as preacher, but poet.

There was that stirring within him, which made him confident that, after years of laborious preparation, he "might perhaps leave something so written to after times, as they should not willingly let it die"; and to his friend DIODATI, at the end of the five years of retirement at Horton, he wrote: "What am I thinking of? Why, with God's help, of immortality! Forgive the word, I only whisper it in your ear! Yes, I am pluming my wings for a flight." Then there were other confessions: "I was confirmed in this opinion; that he who

would not be frustrate of his hope to write well hereafter in laudable things, ought himself to be a true poem; that is, a composition and pattern of the best and honourablest things; not presuming to sing of high praises of heroic men or famous cities, unless he have in himself the experience and the practice of all that which is praiseworthy."

And such a poem as he would write was "not to be raised from the heat of youth, or the vapours of wine, like that which flows at waste from the pen of some vulgar amouirist, or the trencher fury of a rhyming parasite, nor to be obtained by the invocation of dame Memory and her syren daughters, but by devout prayer to that eternal SPIRIT, who can enrich with all utterance and knowledge, and sends out his seraphim, with the hallowed fire of his altar, to touch and purify the lips of whom he pleases."

Such were the aspirations of the young man, which were to be in after years fully justified. But first came the heroic years of the man's middle life, when he gave up at the call of duty his chosen work, to devote himself absolutely, so long as the need was clear to him, to the service of his country. That meant not only twenty years of bondage to other tasks, but the deliberate sacrifice of his eye-sight. "The choice lay before me," MILTON wrote in his *Second Defence*, "between dereliction of a supreme duty and loss of eyesight; in such a case I could not listen to the physician, not if ÆSCULAPIUS himself had spoken from his sanctuary; I could not but obey that inward monitor, I knew not what, that spake to me from heaven. I considered with myself that many had purchased less good with worse ill, as they who gave their lives to reap only glory, and I thereupon concluded to employ the little remaining eyesight I was to enjoy in doing this, the greatest service to the common weal it was in my power to render."

And in the sonnet on his blindness he wrote:—

"Yet I argue not  
Against Heaven's hand or will, nor bate  
a jot  
Of heart or hope, but still bear up and  
steer  
Right onward. What supports me, dost  
thou ask?  
The conscience, Friend, to have lost  
them overplied  
In Liberty's defence, my noble task,  
Of which all Europe rings from side to side.  
This thought might lead me through the  
world's vain mask.  
Content, though blind, had I no better  
guide."

That was the man, and we feel that his great sacrifice was not in vain. He makes us feel that nothing is too much to be given in the service of truth and liberty. It was he, who wrote in the "Areopagitica," his great plea for the liberty of the press:—

"I cannot praise a fugitive and clois-

tered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race, where that immortal garland is to be run for not without dust and heat."

And again: "Methinks I see in my mind a noble and puissant Nation rousing herself like a strong man after sleep, and shaking her invincible locks; methinks I see her as an eagle mewing her mighty youth, and kindling her undazzled eyes at the full mid-day beam, purging and unsealing her long-abused sight at the fountain itself of heavenly radiance, while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about, amazed at what she means, and in their envious gabble would prognosticate a year of sects and schisms."

"Give me the liberty to know, to utter and to argue freely according to conscience, above all liberties . . . Though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously by licensing and prohibiting to misdoubt her strength. Let her and Falsehood grapple; who ever knew truth put to the worse in a free and open encounter? Her confuting is the best and surest suppressing . . . For who knows not that Truth is strong next to the ALMIGHTY?"

MILTON bore a noble testimony to his faith in the principles of freedom, in State and Church and personal religion, and whatever judgment may be passed upon much of his prose writings, it is a great thought that he was thus ready to give himself, and that through the sorest trials he remained true to the inward light, and then in his blindness was able after all to fulfil his early aspiration and produce "*Paradise Lost*," and other poems of his last years—

"Though fallen on evil days,  
On evil days though fallen, and evil  
tongues,  
In darkness, and with dangers compassed  
round,  
And solitude; yet not alone, while thou  
Visit'st my slumbers nightly, or when Morn  
Purples the East. Still govern thou my  
song,  
Urania, and fit audience find, though few."

It is a marvellous triumph of the spirit over physical disabilities that we see in those great poems, and as great a moral triumph in the closing years of MILTON's life. At the beginning of the third book of "*Paradise Lost*" he greets the "Holy Light," and feels the glow of its "soveran vital lamp," though in his total blindness.

"Yet none the more  
Cease I to wander where the Muses haunt  
Clear spring, or shady grove, or sunny hill,  
Sweet with the love of sacred song; but  
chief  
Thee, Sion, and the flowery brooks beneath,  
That wash thy hallowed feet, and warbling  
flow,  
Nightly I visit . . .  
Then feed on thoughts that voluntary move  
Harmonious numbers; as the wakeful bird  
Sings darkling, and, in shadiest covert hid,  
Tunes her nocturnal note. Thus with the  
year



Seasons return ; but not to me returns  
 Day, or the sweet approach of even or  
 morn,  
 Or sight of vernal bloom, or summer's rose,  
 Or flocks, or herds, or human face divine ;  
 But cloud instead, and ever-during dark  
 Surrounds me, from the cheerful ways of  
 men  
 Cut off, and, for the book of knowledge fair,  
 Presented with a universal blank  
 Of Nature's works, to me expunged and  
 ras'd  
 And wisdom at one entrance quite shut out.  
 So much the rather thou, Celestial Light,  
 Shine inward, and the mind through all  
 her powers  
 Irradiate ; there plant eyes ; all mist from  
 thence  
 Purge and disperse, that I may see and tell  
 Of things invisible to mortal sight."

MILTON put the passion of his unconquerable faith, in the midst of the ruin of his party and the seeming despair of his hopes, into his last poem of "Samson Agonistes," and it is impossible not to connect its closing lines with the thought of his own life at the last and the lessons it has for the English people.

"Nothing is here for tears, nothing to wail  
 Or knock the breast ; no weakness, no  
 contempt,  
 Dispraise or blame ; nothing but well and  
 fair,  
 And what may quiet us in a death so noble.

\* \* \* \*

All is best, though we oft doubt  
 What the unsearchable dispose  
 Of Highest Wisdom brings about,  
 And ever best found in the close.  
 Oft He seems to hide his face,  
 But unexpectedly returns,  
 And to his faithful champion hath in place  
 Bore witness gloriously ; whence Gaza  
 mourns,  
 And all that band them to resist  
 His uncontrollable intent.  
 His servants He, with new acquist  
 Of true experience from this great event,  
 With peace and consolation hath dismissed,  
 And calm of mind, all passion spent."

THE Milton Tercentenary meeting at Essex Hall on Wednesday evening, December 9, should be an occasion of great interest and pleasure. In addition to the three addresses by Dr. Blake Odgers, and the Revs. C. Hargrove and W. G. Tarrant, as announced last week, there will be a musical programme illustrative of Milton's poetry. Admission is by shilling tickets. On the following Wednesday, December 16, there is to be a performance of "Samson Agonistes," at the Memorial Hall, Farringdon-street, at 8.15 p.m. The tickets (for which application must be made to Mr. Allan Gomme, 10, Gt. Ormond-street, W.C.), cost, reserved 5s. and 3s., unreserved 2s. and 1s., and they will not be issued at the door. Readers of the INQUIRER, who mention the fact on making their application, are offered a reduction in the price of reserved tickets, which they may obtain for 4s. and 2s. 6d. On December 10 and 11 "Samson" is to be given at the New Theatre, Cambridge.

#### MILTON.

MILTON, whose praise resounds through  
 heaven and earth,  
 Even in hell ; return to us again ;  
 Suffer a second life ; bring back the  
 strain  
 That sung of pensive Thought, and guiltless  
 Mirth,  
 Friendship, and Chastity ; the stately  
 birth  
 Of Eve and Adam, and the loss and gain  
 Of Paradise ; last, that great Wrestler's  
 pain,  
 Who whelmed the Philistines on Dagon's  
 hearth,  
 And freed his country. Sing, to set us free  
 From idols of the mart and cave ; to live  
 For honour, truth, and faith ; to hear and  
 obey  
 God's inward voice and be at liberty ;  
 And know no will except Love's will to  
 give.  
 Return, inspire our soul, redeem our day.  
 STOFFORD A. BROOKE.

#### MILTON AND EDUCATION.

WHEN Milton, at the age of twenty-four, took his Master's degree in 1632, he seems to have turned his back upon College and University altogether. He hardly ever refers in his writings to his "Alma Mater." True, he sheds a "melodious tear" over the death of a fellow-collegian in "Lycidas" ; but the poem, with all its beauty, is rather an official panegyric than an expression of personal sorrow. He seems to have made few friends, and in his last three years at least was profoundly discontented with the way in which the higher studies, which should occupy the time between the Bachelor's and Master's degrees, were conducted and pursued. In retrospect he still finds little to approve : "Cambridge, which, as in the time of her better health, and mine own younger judgment, I never greatly admired, so now much less" . . . (1641). We have probably all been told in our schooldays that Milton never forgot or forgave the fact that he had been birched by his tutor for some breach of discipline. The story rests on the smallest possible foundation. It is true that he did not get on well with his tutor, Mr. Chappell—"exactly the man," as Mr. Mark Pattison says, "who would drive Milton into opposition." He objected to the incessant disputations which were at that time the means of achieving glory in both the Universities, and to being dragged away from his studies, in which he was perfectly capable of carrying out his own serious purposes, to compose "some frivolous declamation." It was probably over some such matter that his resistance of his tutor's demands led to his leaving the University for a part of a term. But if he was "sent down," as the phrase is now, it is certain that he did not lose his term, and was permitted on his return to transfer himself to the charge of Mr. Tovey as his college tutor. But this was probably in the Easter term of 1626, and could not have been brought up against him if, in 1632, he had wished to stay on at Cambridge with a view to a fellowship, and, as a consequence, taking orders. But Milton had already made up his mind that he could take no part in administering a system of education which he regarded

as entirely exploded ; still less could he carry out his father's wishes by entering the ministry of the Church of England. The motives of his decision may not have been so strong at the time as they appeared to him afterwards, when the Laudian régime had roused his matchless indignation : "The Church, to whose service, by the intention of my parents and friends, I was destined as a child, and in mine own resolutions, till coming to some maturity of years, and perceiving what tyranny had invaded in the Church, that he who would take orders must subscribe slave, and take an oath withal . . . I thought it better to prefer a blameless silence before the sacred office of speaking, bought and begun with servitude and forswearing."

Thus the Cambridge period closed, and Milton spent his next five years at Horton in Buckinghamshire, in retirement and self-education. There are records which show how various, and, at the same time, how purposeful, his reading was.

"If I have grace to see it so,  
 As ever in my great Taskmaster's eye."

This is the consecration of time and opportunity. It is a period of conscious preparation. His studies were not desultory though their range was great. "When I take up a thing," he says, "I never pause or break it off, nor am drawn away from it by any other interest, till I have arrived at the goal I proposed to myself."

In 1638, soon after the death of his mother, Milton set out for the Continent, where he spent about a year and a half, chiefly in Italy. During the Horton period he had learnt Italian and became conversant with the great Italian poets. There is no need to dwell on more than one incident of his Italian sojourn. In the spring of 1639 he had an interview with Galileo, "old, frail, and blind," just released from the confinement to which the Inquisition had condemned him. The impression Milton then received was never effaced, and as the years went on, his own blindness and misfortunes seem to have drawn him closer to this sufferer for truth. Galileo is the only contemporary person mentioned or alluded to in "Paradise Lost" :

"The moon, whose orb  
 Thro' optic glass the Tuscan artist views  
 At ev'ning, from the top of Fesole,  
 Or in Valdarno, to descry new lands,  
 Rivers, or mountains, in her spotty globe."  
 "P. L." I. 287-91

(Galileo is mentioned by name in V. 262).

Within two or three years of his return from the Continent we find Milton settled in Aldersgate-street, London, with two nephews entrusted to his teaching, to whom a few more pupils were soon added ; and attracting public attention by his pamphlets against prelacy. In 1644 appeared his celebrated letter or tract, "On Education : To Master Samuel Hartlib." Hartlib was a Pole or a Prussian in business in London, a man full of schemes, and one who made it his business to get to know anybody and everybody who might possibly further some one of them. He was soon to be rewarded by Parliament for his efforts in the improvement of husbandry ; but just now the two projects which most employed his unwearied energies were, one,



the closer union of all Protestant Churches, and the other, a thorough reform of educational method. It was in connection with the latter that he wished to enlist Milton's co-operation in his schemes, which included at once the foundation of a Pansophic University of London, and a general adoption of the plans and systems of education which Comenius was at this time, with some success, urging upon the attention of foreign governments. Hartlib was indeed sanguine enough to induce Comenius to come to London, where he might hope to see the inauguration of a "Temple of Universal Real Knowledge." He arrived in time, it is true, to interview some leading people and expound his schemes; but the rupture between King and Parliament was imminent, and the distinguished foreigner sought a more promising field for his enterprise in Sweden. The "*Pansophiæ Prodomus*" can hardly have found a reader in England; it must have been very like that work entitled "*Systematic Education*," which was known to our fathers and mothers. Hartlib evidently tried to enlist Milton in the Comenian scheme; but, while quite respecting that busy man's enthusiasm, he would have none of it. He waved aside the whole Pansophic encyclopædia. He would not begin at the beginning, and he would not begin at the end. He would read neither the "*Janua*" nor the "*Didactics*." What he did was to set down on paper, in response to Hartlib's "earnest entreaties and serious conjurements," a brief sketch embodying what he calls "that voluntary Idea which hath long in silence presented itself to me of a better Education." The sketch occupied only eight pages in small quarto, and these pages are so closely packed that it is difficult to put any just account of their contents into smaller compass. Omitting details, the main outline of the scheme proposed may be thus set forth in brief:—The acquisition of languages is not an end in itself; the languages are but the vehicles of things useful to be known; the time spent in schools and universities in learning mere words, or "such things as were better unlearned," is the great blot on the present system. "I call a complete and generous education that which fits a man to perform justly, skilfully, and magnanimously, all the offices, both public and private, of Peace and War." The first proposal involves Decentralisation. Every city throughout the land should have its Academy (with ground about it) big enough to lodge a hundred and fifty persons. In such a place the students between the ages of twelve and twenty-one are to find all needful means of education, except professional training in Law or Physic. At the outset, Latin (then, more than now, the portal to all literary study) should be taught with a pronunciation as near as may be to the Italian. And thus early, "some easy and delightful Book of Education" should be read to them. Thus early, the pupils are to be "enflam'd with a study of Learning, and the admiration of Virtue; stirr'd up with high Hopes of living to be Men, and worthy Patriots, dear to God, and famous for all Ages." The rules of Arithmetic, the elements of Geometry, "even playing, as the old manner was," are to be taught later in

the day, which closes with "the Story of Scripture." In the next stage, the Authors of Agriculture are to be read, enabling them hereafter to improve the tillage of their country, and reclaim its wastes (surely this is a sop offered to the ingenious Mr. Hartlib). Then came the use of the globes, all the maps, and a compendious method of Natural Philosophy; and the classical reading is directed to authors who deal with Geography and Natural History, as Meia and Pliny. Meanwhile, Greek is begun, and Mathematics lead up, through Trigonometry, to Fortification, Engineering, or Navigation. The scientific teaching leads up, through Minerals and Plants, to the study of human anatomy, and thence to what we should call the laws of Health ("the Institution of Physick"), by learning which a man may not only save his friends, but, on occasion, save an army. "To set forward all these proceedings in Nature and Mathematicks," the help of practical men, from Fishermen and Fowlers to Mariners and Engineers, is to be invoked. They will come, "some for Reward, and some to favour such a hopeful Seminary."

The pupil has now advanced to the age of Reason; and the studies of the next stage include the knowledge of personal duty, as inculcated in the moral works of classical authors, as Plato, Cicero, and Plutarch, confirmed by the "determinate sentence of Scripture," the "study of Economics," not, apparently, what we should call Economics, but Domestic and Social Ethics; and Politics, "to know the beginning, end, and reasons of political societies." In connection with this last, the Grounds of Law are to be studied, in a course arranged historically, reading from the earliest codes, through Justinian, to the common law of England; while the evenings are to be devoted to Church History and the highest matters of Theology. We then come to Ancient History, Oratory, and Poetry, involving rhetoric and criticism based on the study of the great Epics and Tragedies, the classical writers in style and diction, and the later Italian commentators. Thus will the student be prepared to speak in Parliament or Council, or produce in the pulpit "stuff otherwise wrought than that we now sit under." Such, then, is the scheme which is to be consolidated by frequent recapitulations "until they have confirmed and solidly united the whole body of their perfected knowledge." This is supplemented by a system of physical training of a distinctly military character. The student is to be made a master of fence and a practised wrestler, to be constantly drilled, both as a foot-soldier and as a cavalry-man, to learn fortifying and besieging, and to study tactics—to get practical knowledge of sailing and of sea-fight.

What a utopian scheme it is! even if we pay no heed to such suggestions as that a modern language might be picked up on the way, and that during the evening hours devoted to Divinity "the Hebrew tongue might have been gained . . . whereto it would be no impossibility to add the Chalde and the Syrian dialect." True, the student seems to be shut off from the world and his family as securely as a West Point cadet, and there do not

appear to be any "idle vacancies." But of how many out of the hundred and fifty in this academy or that would such a training make the wise men and able governors of whom Milton dreamed? It would take a Milton, with his tenacity of purpose, and his high aim shining like a star, far above the world of detail and confusion, to emerge from the Academy with a spark of intellectual passion left in him. Surely the excess of the "knowledge of things" is as grave a mistake in education as the defect of it. What, then, is the real significance of Milton's letter "Of Education"? It is the first blast of the Puritan trumpet in the cause of educational reform, especially of the University system. From the date of this letter to the eve of the Restoration this matter is constantly in debate. Of course, every suggestion for changing the old system is at once branded as "an attack on the Universities," and few people even now divest themselves of the notion that the Puritan was indifferent, or actually opposed, to sound learning. Of course, it was alleged that the Puritan Visitation of Oxford was a mere "abomination of desolation," and this view is still repeated by those who do not take the pains to discover that the main achievement of Puritan rule in the University was the carrying out of the very programme of reform which Laud, when Chancellor, had initiated and found himself unable to make effective. The result has seldom been so amply recognised as by the recent historian of Merton College, who says, when speaking of the restoration of ejected fellows, on the accession of Charles II.: "Naïve indeed was the astonishment of the Cavaliers on their return to find Oxford more truly a place of learning, religion, and education than they themselves had ever known it, spite of (or by reason of) their own expulsion."

But there were truly "attacks on the Universities." There was an alarming proposal to appropriate their revenues to the lightening of taxation—i.e., to make them pay for the Civil War—a proposal which was on the point of coming up, on report of Committee, in the Little or Barebones Parliament of 1653, when Oliver Cromwell, D.C.L., Chancellor of the University of Oxford, cut short the Little Parliament as he had cut short the Long, and received the profuse thanks of his University for doing so. Again, there were furious tirades, delivered by certain preachers, against hoods, caps, and scarlet robes, as rags of Antichrist, and especially against degrees in Divinity, as "contrary to degrees in the Gospel," especially as being supposed to qualify for the ministry "men destitute of the Spirit." All these are really pleas for the "grace-taught man" or "gifted brother" who had played a large part in the religious life of the Parliamentary army. The Puritan régime in the Universities was far too conservative to find favour with these New Lights. But there are many instances in which the men who are loudest in denunciation show by their complaints and their demands that they have a distinct educational policy in their minds. But all proposed innovations are regarded as "attacks"; every *Examen* evokes a crop of *Vindiciæ*. In our day, the pro-



posals would not be considered alarming; indeed, many of them have been recently discussed, and many of them carried into effect. Let us select one or two examples. Immediately after the surrender of Oxford, a Puritan preacher in St. Mary's says: "I hope you will have an extraordinary care in the placing of fit men in the University. As to professors of languages and sciences, if England cannot furnish you, I hope Europe will; for if there be one better than another, let him be the man, whatever it cost." Then there is a suggestion that the Universities should be remodelled "after the Dutch fashion, as at Leiden"—i.e., what we should call the Scottish system—evidently with a view of reducing the cost of living. Then it is proposed that certain colleges should be allocated to the studies of special faculties, an idea revived not many years ago among Mr. Mark Pattison's "Suggestions for Academic Reform." Then Milton's policy of decentralisation finds its advocates. Why should we not have universities or colleges "one at least in every great town and city in the nation, as in London, York, Bristow, Exeter, Norwich, and the like, and for the State to allow to these colleges an honest and competent maintenance"?—a prediction now to a large extent realised in our provincial colleges and universities. One writer is indeed so "up to date" as to anticipate the latest American system: "It may be so ordered that the youth may spend some part of the day in learning or study, and the other part of the day in some lawful calling, or one day in study and another in business"; for so "it would come to pass that twenty would learn then where one learns now." But the perpetually recurring note is the demand for the Knowledge of Things; not mere Linguistic and Dialectic, but the "Science of Natural Things"—"neglected by the schools only because they abhor taking of pains, and think they can argue Dame Nature out of her secrets, and that they need no other key but syllogisms to unlock her cabinet." "Where," says another author, "have we anything to do with chemistry, which hath snatched the keys of nature from the other sects of Philosophy, by her multiplied experiences (i.e., experiments)?" Where have we any applied mathematics? any real teaching of botany? of anatomy? any real survey of antiquities? Such indications of the coming era in education might be largely multiplied. It is admitted that natural science nowhere received more attention than in Puritan Oxford, and passed thence at the Restoration to Cambridge and to London, and one of Milton's aims was promoted by what he calls "orderly conning over" the visible creation.

J. E. ODGERS.

MILTON's poetry, though habitually serious, is always healthful, and bright, and vigorous. It has no gloom. He took no pleasure in drawing dark pictures of life; for he knew by experience that there is a power in the soul to transmute calamity into an occasion and nutriment of moral power and triumphant virtue.—*Channing*.

GOODNESS cherished now is Eternal Life already entered on.—*Channing*.

#### MILTON AS HERO.

IN writing a short paper some time ago on "Milton as Teacher," I do not think it once crossed my memory that Milton was a Unitarian. The elaborate treatise on Christian Doctrine was for the time quite forgotten. It will naturally be remembered now, and it may be no unprofitable employment for some of us who are known, willingly or unwillingly, as Unitarians, to search these almost forgotten pages of Milton in order to find out how far those are justified who have all along claimed Milton as a believer in the Unity of God. What the result of that investigation will be admits of no doubt. But if it is as certain as any fact in literary history can be that Milton was an Arian, it is equally certain that it is not by his study of Christian doctrine that Milton has taught his countrymen and the world. Rather, in proportion to its length, it is about the least educative of all Milton's writings. No earnest writing of a great man is worthless: the very persistence and energy of Milton's inquiry should exercise a wholesome influence on those whose doctrine, true or false, has been too easily gained and is too slackly held to be of any great use to them in the hour of trial.

But Milton's teaching must be sought in his poems. He who spends days and nights with Milton's sonnets, with "Comus," with "Paradise Lost," "Paradise Regained," and "Samson Agonistes," will know what Milton's religion was, and will, after that, perhaps be comparatively indifferent to the exact shading of his theology. Yet should we never have known what is the practical outcome of a religion like Milton's had not his prose writings been preserved to us. The period of Milton's active life—the period to which belong the "Eikonoklastes," the work on "The Tenure of Kings," and all the controversial writings which brought down upon him the wrath of Dr. Johnson and the pity of modern biographers—was surely the greatest period of Milton's life.

Milton's earlier days are days to be envied. He lived the life of a student, but was never the mere slave of books. The poetic fire gleamed forth from within him sufficiently to justify his own faith and his father's in regard to his ultimate mission; but it had never to be pleaded in extenuation of the violence of passion or the waywardness of will. A life pure and holy, all dedicated to the bettering of his mind; a life in which the dreams of ambition never once led to presumption or folly; a life blameless as Wordsworth's, and less self-righteous; a life inspired with heavenly aspirations like the young Shelley's, but not, like his, deprived of sober judgment; such a life was Milton's in his earlier days. Hardly knowing where to find a parallel, we think of the young man whom Jesus beheld and loved at sight.

But the true nobleness of Milton's character came out when he made a sacrifice greater than that required of the young ruler, and did it without reluctance as without boastfulness and pride. When the news of the commotions of his native country came to Milton as a call of duty; when he straightway perceived that this was no time for poetic dreams, but for manly endeavour; when he boldly left it

to Divine Providence to find him time and opportunity for that which he still believed to be the very work for which he had come into the world—the composition of an immortal poem; when he bravely took his side in the struggles of his time; when he fought for liberty, with boundless hope and vigour; when he defended his countrymen against the foreigner who had been hired to attack; when, modestly but firmly, he defended his own character from the slanderous attacks of unscrupulous assailants; when he worked faithfully under the man whom he regarded as his country's deliverer; when he scrupled not to give even the great Cromwell honest words of warning, lest he should impair or destroy the liberties which he had bravely won; then, more than at any time in his life, did he prove his moral greatness. Never did John Milton judge more truly and nobly than when he decided that there is one thing even more important than the exercise of a man's best powers—namely, to do his immediate duty. Well enough must Milton have understood the risk he ran; not the risk of violence or treachery or defeat, but the risk of never doing that great work for which God had given him special native genius, and for which he had been trained by an education at home, at Cambridge, and on the Continent—a training almost as exceptional as his intellectual powers. To put aside that work which he had so long contemplated, which was for many years the main object of a life that apart from it would have seemed aimless, was at least as great an act of heroic faith as if a nobleman who for years had lived for no other object than the welfare of his children and the increase of their patrimony, yet for the sake of his own generation and that he might do his duty in the crisis through which his country was passing, should risk both his whole worldly wealth and the future of his family, leaving to God the care of his posterity while he attended to the duty of the hour. And this for Milton was no brief day of battle; it was work continued year after year; continued with the same strenuous endeavour and courageous hope on the very eve of defeat and disaster as during the excitement and glow of earlier campaigns. If the noble sentiments and glowing aspirations of the "Areopagitica" excite our ardent sympathy, no less admirable are the pamphlets of that bitter time when the premonition of the "Eikonoklastes" had been too abundantly justified: "It is true there be a sort of moody, hot-brained, and always unedified consciences, apt to engage their leaders into great and dangerous affairs past retirement, and then upon a sudden qualm and swimming of their conscience to betray them basely in the midst of what was chiefly undertaken for their sakes. Let such men never meet with any faithful parliament to hazard for them, never with any noble spirit to lead them out; but let them live and die in servile condition and their scrupulous queasiness if no instruction will confirm them." When at the last this awful warfare came to an end, when the defeat of all his hopes was at length complete and indisputable, then, in the quietude gained through utter discomfiture and humiliation, it was granted to Milton to go on with that greater work



for which God had sent him into the world. To estimate the worth of Milton's magnificent epic is no part of the aim of this short paper. But those, few or many who happen to have read the "Paradise Lost" in early days, and who have kept in touch with it, so to speak, during all the mental and material vicissitudes of maturer life, know well that human experience is more intelligible, that the Bible itself is more sacred and more helpful for its inseparable association with Milton's poem. 'Tis a true story that Milton tells, truer and greater to the experienced man than to the imaginative youth; as true to the aged rationalist as to the youthful orthodox believer. But had the poem never been written, if Milton's epic had remained unsung, if he who sacrificed his eyesight in defending his countrymen had lost his life in that same bitter warfare, the example of Milton would be great and worshipful as now. Generations yet unborn would tell, as tell they will now, of the youthful man of God, endowed alike with poetic and prophetic fire, who was willing at the call of duty and in time of his country's trouble, to claim no exemption from the perilous toil, no rest from the continuous strife that must be waged; whose willingness to lose his very eyes in his country's service was not a momentary Galatian impulse, but a deliberate determination persistently carried out; who never ceased till God's Providence itself showed him there was no more of this to do. We have had both heroes and poets in modern days, poet and hero sometimes united in one. We have had none for whose sake we could ever consent to forget John Milton.

J. RUDDLE.

#### DOGMA AND HISTORY.\*

PROFESSOR KRÜGER'S Essex Hall Lecture, which was delivered at Essex Hall on Tuesday evening in Whit Week, and again on the following Friday at Manchester College, Oxford, was reported with some fulness in these columns at the time. The clearness of its statement and the strength of its argument will be remembered, and many readers, we feel sure, will be glad to have the lecture complete, for careful study. It is with great satisfaction that we call attention at the same time to the two remarkable lectures by Professor Delitzsch, whose earlier Babel-Bibel lectures made so much stir in the theological world. These two lectures, given in Berlin to the Lessing Society in November, 1907, and published this year with the title "Zur Weiterbildung der Religion" (Towards the further development of Religion), receive in the English translation the title of the second German edition, "Wessen Sohn ist Christus?" and it will be seen that they, together with the Essex Hall Lecture, furnish a very powerful statement, based upon conclusive historical evidence, of the fictitious character of the

orthodox doctrine of the Virgin birth, and the truth of the natural humanity of Jesus. Both lecturers at the same time clearly bring out the deep religious significance of this demonstration as in perfect harmony with all the essential spiritual truths of the Gospel proclaimed by the Master himself.

Dr. Krüger, it will be remembered, told of the growing protest against ecclesiastical dogma, and the clear demonstrations of historical criticism, and then showed how faith, not in dogmas which history has proved to be untenable, but in the great truths of religion, as they lived in Jesus himself, rests on its own foundation of spiritual conviction. In the preface to his published lecture he refers to the fuller working out of this theme in his book on the Dogma of the Trinity and the God-Man (published by J. C. B. Mohr, of Tübingen, 1905) in Weinle's series of "Lebensfragen," and he adds also some valuable notes, in one of which he commends Professor McGiffert's book on "The Apostles' Creed" (Chas. Scribner's Sons, New York, 1902) as "by far the best critical dissertation on this difficult subject."

Professor Delitzsch goes more fully into the evidence with regard to the doctrine of the Virgin birth, and is quite fearless and uncompromising in his statement of the result of the investigation. "It follows from this that the fundamental conditions of any healthy progress of the Christian religion are the transition from Trinitarian to Unitarian Christianity, from the Christ of dogma to the Christ of history, and the return to the teaching of the historical Jesus." And at the conclusion of his second lecture, having quoted the saying of Jesus, concerning the children, "of such is the Kingdom of God," he adds: "We, too, should not cause our children to stumble by compelling them to listen to incomprehensible dogmatic teaching. Rather let us resolve to give them in a pure and unspoiled form that teaching of the kingdom of God which aims at developing a living religion of the heart, and let us bring them up to have a firm trust in God and a courageous joy in living, to be faithful in doing their duty, unbending in their adherence to truth, and constant in loving-kindness. If we do all in the interests of true religion, without deception and without hypocrisy, we shall confer at the same time a true blessing on our people." The publication of these lectures, both Professor Krüger's and Professor Delitzsch's, renders a notable service to religious truth. The clear demonstration is there. It remains to get people to read it, and with open mind and earnest heart to attend to the evidence.

#### NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

**Boys' Own Brigade.**—During the past fortnight two interesting and successful gatherings have been held. On Thursday, November 19, a united concert was given at Mansford-street Church and Mission, when there was a large audience, including the companies of the B.O.B. (No. 1 Stamford-street, No. 2 Rhyl-street, No. 3 Mansford-street, No. 4 in process

of formation at Essex Church, No. 5, George's-row), in all, about 110 B.O.B. members (officers and boys). The president of the Brigade, Mr. Ion Pritchard, was in the chair. The Rev. Gordon Cooper, chaplain of No. 3 Company, having extended a cordial welcome to the members of the Brigade, a varied programme was submitted, including a play, entitled "All Fools' Day," by members of the 2nd Company, and Haydn's "Toy Symphony," by members and friends of Company No. 1. At an interval the president addressed the meeting in a speech exactly suited to the occasion, and then presented to the captains of companies the membership cards for the year for distribution to the members of their companies. The united service at Essex Church on Sunday evening, November 29, was no less successful. All the London companies were again present, and over 100 members were privileged to join in the inspiring service of worship held amidst such beautiful surroundings. The Rev. F. K. Freeston conducted the service, and gave the address; and the whole meeting resulted in an increased consciousness, on the part of the boys, that they belonged to a fellowship which spread its borders farther than they had known, to which it was an honour to belong, and which would demand much of them in years to come, in manliness, purity, and unselfish devotion to the faith under whose standard they are gathered. Full information as to the starting of B.O.B. companies, &c., may be had from the hon. secretary, Rev. John C. Ballantyne, 25, Wansley-street, Walworth, S.E.

**Bridgwater.**—Special thanksgiving services in commemoration of the 220th anniversary of this ancient meeting-house were held on Sunday, Nov. 29. Large congregations, partly composed of residents in the town who are not members of the congregation, but are interested in the historic building, assembled. The Vicar and Rural Dean of Bridgwater, the Rev. Dr. Powell, in a very kind letter to the minister, wrote:—"My best wishes are with you for the 220th anniversary; I hope it will be most successful." This was read, together with fraternal messages from former ministers of the congregation; the first of these being from a beautiful letter received from the Rev. S. A. Steinthal, minister of the congregation from 1852 to 1857. This message of hearty goodwill with its concluding prayer for the Holy Spirit's guidance deeply touched the hearts of those present. The morning sermon dealt with the period which culminated in the erection of the church in 1688. John Norman, minister of the parish church from 1647 till his ejection in 1662, founded the congregation. The church was built during the long ministry of John Moore, whose pastoral began in 1676. It was noted that an old church book dating from 1688 contains John Moore's autograph. The subject of the evening sermon was "Faithful Men." A hymn composed for the occasion was sung at the services.

**Clifton.**—Two meetings of the "Charles Lamb" Fellowship of Book Lovers have been held at Oakfield-road Church during November. On the 4th Mr. G. H. Kellaway read a paper on "Emerson as Citizen and Poet." On the 18th Mrs. Hole gave "Marcus Aurelius." Both papers were appreciated, and gave pleasure to the members present, several of whom read selections from the respective authors.

**Coalville.**—On Sunday evening last Mr. J. Larratt, of Derby, preached in the Unitarian Hall to a large congregation on the subject of "Universal Religion." The day was made specially interesting by a visit to the Sunday-school and evening service of Miss Florence Hill, hon. sec. to the Central Postal Mission, London, who gave a very graphic and encouraging address to the children and teachers. She also spoke in eulogistic terms of the good work being done at Coalville, and wished the congregation every success to their efforts. Next Sunday the Rev. Kenneth Bond, of Desford, is expected to preach morning and evening.

**Hastings.**—On Nov. 26 a social evening was held at the Free Christian Church. During the evening the members of the "Guild of the Christian Life" were favoured by an inspiring and most helpful address on "The Work of a Guild," by the Rev. F. K. Freeston, under the auspices of the National Conference Guilds' Union.

**Hull.**—One of the oldest and most respected members of this congregation, Miss Mary Johnson, of 41, Albany-street, died on Nov. 25, in

\* "Dogma and History." The Essex Hall Lecture, 1908, by Professor Dr. Gustav Krüger, of Giessen. (Philip Green, 5, Essex-street, Strand, W.C., 1s. net.)

"Whose Son is Christ?" Two Lectures on Progress in Religion, by Friedrich Delitzsch, Professor of Oriental Philology and Assyriology in the University of Berlin. Translated by F. L. Pogson, M.A. (Philip Green, 1s. 6d. net.)



her eighty-fifth year. During most of her long and useful life she was one of the most regular in attendance at the services at Bowalley-lane Chapel, and after the removal at the present place of worship in Park-street. Her quiet helpfulness will long be missed by the congregation and a large circle of friends.

**Leeds, Holbeck.**—The bazaar held Nov. 18, 19, and 21, proved a gratifying success. It was opened on the first day by Mr. John Harrison, president of the B. and F.U.A., Mr. O. Lupton, presiding. The Revs. Charles Hargrove and W. R. Shanks and Messrs. J. T. Kitchen, G. A. Reason, and E. G. Reason also took part in the proceedings. The Hon. E. Hilda Kitson, daughter of Lord Airedale, opened the bazaar on the second day with an effective address, and made an appropriate appeal to the young women of the church and school. Mr. Grosvenor Talbot, who presided, spoke of the services rendered to the Holbeck congregation by three generations of the Kitson family. The Revs. Charles Hargrove and H. McLachlan and Messrs. D. S. Moore, I. T. Kitchen, and F. Wilkinson moved and supported votes of thanks. The opening on the third day was performed by 30 scholars of the Sunday-school, in a musical scene, arranged by the Rev. W. R. Shanks, entitled the "Queen of Choice." At its close the "Rose Queen" presented the "offerings" of the flowers, which came to a considerable sum, to Mrs. J. T. Kitson, who in a happily little speech, acknowledged the efforts of the young people. Votes of thanks were moved and supported by the school superintendents, Messrs. B. Pearson and W. Holgate. At the close it was announced that the takings had reached £230; and cheers were given for the minister and his wife and others who had wrought specially hard to make the bazaar a success.

**Liverpool League of Unitarian and other Liberal Christian Women.**—The first meeting of this new league was held on Thursday, Nov. 25, at the Ancient Chapel of Toxteth. About 50 representatives from the churches of the district were present, and the meeting was thoroughly successful and full of encouragement. The chair was taken at 7.30 by Lady Bowring, president of the British League of Unitarian Women, and four addresses were given: by Miss Florence Melly, on "Duties of a Manager," Miss Harriet Johnson on the "Growth of Temperance," Mrs. Olgers on "After-care Work of Special Schools," and Mrs. Roberts on "The League in America." Encouraging letters from Boston members of the American Alliance were read. Tea followed, and an enrollment of members, and then an interesting and helpful discussion. An invitation was accepted to hold the next meeting of the League at Birkenhead.

**Liverpool Sunday School Society.**—About fifty members and friends, representing nine of the affiliated schools, met in the Hope-street Church Hall on Saturday afternoon, Nov. 21, when three very interesting papers were read and discussed. Mr. Lewis (Ullet-road) advocated the use of examinations in our Sunday-schools. He had first been against the idea, thinking the Sunday-school would flavour too much of the day-school; but after seeing the plan working in the Ullet road Sunday-school, he was quite converted. Doubtless, the first aim of a Sunday-school was the formation of character, but the second was to impart knowledge, and he was convinced that an organised system of examinations, to be answered by scholars passing on from class to class, would insure more definite religious knowledge being gained by the scholar, and also be a great help to the teacher. Examinations would also prove a help in the prize distribution, as the present system of giving prizes for attendance and conduct was very unsatisfactory. Mr. Ravenscroft (Mill street) upheld the Wesleyan method of a plan of speakers, who would give an address of ten or fifteen minutes before the close of school. He thought that in our Sunday-schools the lessons were far too long and were often a tax both on the teacher and scholar. Mr. Thomas (Ullet-road) spoke on "The Need for Doctrinal Teaching in our Sunday-schools." He felt there was a serious lack of definite knowledge of the beliefs which form the basis of our church life and of our relation to the orthodox Christian churches. He did not find this lack of knowledge denied, but generally taken for granted with a suggestion that it did not matter, and he wished to answer the question: If there is a deficiency of doctrinal teaching,

is it necessary to make it good? The Sunday-school ought to feed the church, and the church ought to be the well from which the water springs up into eternal life in the souls of its members. Taking Inspiration, Help, and Enlightenment as three important functions of church life, Mr. Thomas said, that as regards the two former, in these days of comparative freedom, no church could claim a position in advance of any other; but in regard to Enlightenment, he claimed that our Unitarian Churches had been foremost as the agents of moral and intellectual progress. We believe that in this respect we have a mission, and if our Unitarian Faith is of any value at all, it is of the greatest possible moment that we should remain true to our history by teaching it. It is taught from the pulpits and through our literature, why not then in our Sunday-schools? You must teach it, or believe it better untaught, or leave another to teach something else. The teaching of the children of our Sunday-schools in the religious belief we hold dear is the necessary consequence of our church life. A discussion followed the papers, the Revs. J. Morley Mills, J. Collins Odgers, and M. Watkins, Mr. Cooper, Miss Beaumont, Mr. Tavener, and Mr. Hughes taking part. Mr. Cooper made a strong protest against examinations in Sunday-schools; Mr. Odgers explained that at Ullet-road they were not compulsory and had in the first place been asked for by the scholars, as prizes for attendance and conduct were unsatisfactory. Mr. Haigh, in moving a cordial vote of thanks to the speakers, said that at Hamilton-road no prizes were given, and the school had never suffered. He thought the scholars had their reward in their friendship with the teachers. He felt that all three papers had been very helpful, and that the whole meeting had been most successful.

**London: Islington.**—The congregation of Unity Church assembled under sorrowful circumstances on Sunday last, owing to the death, during the week, of their late fellow-worker and friend, Mrs. G. Dawes Hicks. The Rev. E. Savell Hicks, at the close of his sermon on "Work while it is day," spoke of the deep regret of the congregation at her death and of their profound sympathy with Professor Dawes Hicks, their former minister, in his great bereavement and loneliness. Mrs. G. Dawes Hicks, as Miss Lucy K. Garrett, he said, was well known at Unity Church, where her long-continued and whole-hearted services for the welfare of the Sunday-schools, and almost every other phase of the Church's work, formed a noble example of the true Christian life for which he had been pleading in his sermon. It was by lives such as hers, amiable, pure, and ever-ready for self-sacrifice, that the work of Unity Church had been carried forward. Her noble example would be a stimulating and enduring memory to those associated with her in the sphere in which for so many years she had so steadfastly and lovingly laboured.

**North Lancashire and Westmorland Unitarian Association.**—The second lecture at Kirkham was given on Thursday, Nov. 26, by the Rev. W. T. Bushrod, of Chorley, his subject being "Salvation here and hereafter." The audience as a whole followed the lecture with intense interest and sympathy. There was opposition from a Baptist minister, who did his best to wreck the meeting at question time. A friend in Kirkham sends word that a special speaker is being brought from Blackburn in order to "bottle up" the Rev. R. J. Hall,

who gives the next lecture on the "Character of the Bible."

**Todmorden.**—A branch of the British League of Unitarian Women was formed in July, when 46 members were enrolled. Since then, the number has increased to 89. The Ladies' Sewing Society was affiliated with the League, and a visiting committee formed. Seven ladies undertook to assist the minister in the work of sick-visiting, and as each one has her own district, it is hoped thereby to lighten the burden and prevent any one being overlooked. The members also meet once a month for mutual help. The session opened on Oct. 5 with a social evening, the president (Miss Anne Barker) in the chair. There were over 70 present. The November meeting was presided over by Mrs. Fred Hollinrake, and Miss Clarke, of Burnley, gave an admirable address on "His Majesty the Baby," which was followed by discussion. The third monthly meeting was held on Tuesday evening last, under the presidency of Mrs. Eli Fielding, when the minister (the Rev. Arthur W. Fox) gave "A Talk on Dickens," which was much enjoyed. On Sunday, Nov. 22, the Rev. J. Houghton Thomas, of the Eastwood Congregational Church, gave a delightful address on "To-day" to the adult classes in the school. He also ably filled the pulpit in the evening. Mr. Fox addressed the adult classes at Eastwood, and preached there in the evening.

**Trowbridge.**—Last Sunday, being Temperance Sunday, the Rev. J. Wain preached two appropriate sermons, and after evening service the Trowbridge and District Band of Hope Union held its annual prayer meeting in the chapel. There was a large gathering of friends from all denominations in the town. Mr. Wain presided, and amongst others who took part in the service were the Revs. H. Ross Williamson, J. Clarke (Congregationalist), W. Newman (Wesleyan), and C. B. Jolliffe (Baptist). It was a most refreshing meeting. An effort is being made to take in some property adjoining the chapel, and provide more accommodation for the many meetings held weekly in connection with the church and school. The Rev. T. P. Spedding's recent lecture on "The Art of Seeing Things" was much enjoyed.

**Wimbledon.**—A sale of work and social evening, organised by the Ladies' Sewing Circle, and held in the smaller Worple Hall on Wednesday, Nov. 24, was a happily conceived combination, and was largely attended by members of the congregation and their friends. The sale was opened by Mrs. Tarrant, of Wandsworth, and the results were held to be highly satisfactory.

## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, December 6.

### LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.  
Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.  
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.  
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DARLYN.  
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP. Evening subject: "Milton, Poet and Puritan."  
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

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Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON, "Milton Commemoration"; 6.30, Rev. R. K. DAVIS, B.A.

Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. INDGE; 6.30, Rev. H. W. PERRIS. "Milton: God's Great Englishman."

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.

Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.

Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.

Hounslow, Committee Room No. 2, Council House, Treaty-road, 7, Rev. J. ARTHUR PEARSON.

Ilford, Assembly Room, Broadway, 7, Mr. H. G. CHANCELLOR.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15, Rev. F. HANKINSON; 7, Mr. F. MADDISON, M.P. "Work-a-day Religion."

Kilburn, Quex-road, 11, Rev. J. E. ODGERS, M.A., D.D.; 7, Rev. CHARLES ROPER, B.A.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.

Peckham, Avondale-road, 11, Rev. JESSE HIPPERSON; 6.30, Rev. D. DELTA EVANS.

Richmond, Free Church, Ormond-road, 11.15, Rev. R. P. FARLEY, B.A.; 7, Rev. FREDERIC ALLEN.

Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; and 7, Mr. EDWARD CAPLETON.

Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.

Stratford Unitarian Church, 11, P.S.M., Mr. A. STEPHEN NOEL and 6.30, Rev. W. WOODING, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wimbledon, Smaller Worpole Hall, 11 and 7, Rev. W. E. WILLIAMS.

Wood Green, Unity Church, 11, Rev. Dr. MUMMERY; and 7.

Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.

BEDFIELD, 2.30 and 6.30.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.

BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.

FRAMLINGHAM, 11 and (first Sunday in month only) 6.30.

GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.

LEICESTER, Free Christian Church, 11 and 6.30, Mr. E. H. PICKERING, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-Park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. MATTHEW WATKINS.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.

NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.

NEWPORT, Isle of Wight, 11 and 6.30,

OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.

TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11, Mr. E. BAKER.

WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

## GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev GARDNER PRESTON.

## SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

## BIRTH.

FAIRFIELD.—On November 30, at 18, Tamar-terrace, Devonport, the wife of Lieut. Percy Fairfield, R.N.R., of a daughter.

## DEATHS.

JOHNSON.—On November 25, Mary Johnson, of 41, Albany-street, Hull, in her 85th year.

WINSER.—On November 28, at his residence, 23, Daleham-gardens, Hampstead, Julian Winsor, aged 68.

## LECTURE

ON  
**THE SECRET OF THE BUDDHA**  
By G. R. S. MEAD,  
On Monday, December 7th, at 3.30 p.m.  
at 28, Albemarle-street, W.  
In the Lecture Room of the Theosophical Society.  
ADMISSION FREE.

## SUSTENTATION FUND.

FOR THE AUGMENTATION OF  
MINISTERS' STIPENDS.

AT THE ANNUAL GENERAL MEETING, to be held on WEDNESDAY, FEBRUARY 10th, 1909, the Contributors will have to elect six Managers in place of Messrs. E. J. BLAKE, W. BING KENRICK, W. LONG, D. MARTINEAU, F. PRESTON, and J. O. WARREN, who retire by rotation, and are eligible for re-election.

Any Contributor may be nominated by two other Contributors to fill a vacancy on the Board of Management. Such nominations must be sent to me before 1st January, 1909.

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## DOMESTIC MISSION.

46, Bell Street, Edgware Road, N.W.  
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A SALE OF WORK (prepared by the Mission Dorcas Society) will be held on Wednesday afternoon, December 16, at 2.30 at above address.

Mrs. W. BLAKE ODGERS has kindly consented to open the Sale.

Admission Free. Tea, 6d.

As the proceeds will be entirely devoted to the Poor's Purse, the demands upon which are very great at this season of exceptional distress, it is hoped that as many friends as possible will endeavour to be present.

Gifts of articles for sale, in addition to those already prepared, would be welcomed by Mrs. FARLEY at above address.

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All-y-placa	1 8 0
Altrincham	5 12 0
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Astley	0 10 0
Atherstone	0 7 6
Banbury	0 10 0
Barnard Castle	0 17 6
Bath	2 17 6
Belper	0 11 2
Bessels Green	1 4 9
Billingshurst	0 11 6
Birkenhead	3 13 2
Birmingham: Moseley	0 10 6
Newhall Hill	1 6 9
Small Heath	1 15 9
Blackpool: Banks-street	2 0 0
Boston	1 17 6
Bournemouth	5 10 4
Bridgend	0 10 7
Bridgwater	1 7 7
Brighton	1 17 8
Bristol	4 8 9
Burnley	0 17 0
Bury St. Edmunds	0 10 6
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Clonmel	1 12 6
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Coalville	0 10 0
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Cradley Heath	1 9 6
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Gateshead	1 10 2
Gloucester	1 15 0
Guildford	0 13 6
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Hamburg	0 16 0
Heywood	2 6 1
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Huddersfield	0 13 3
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Ilford	0 13 6
Ilminster	2 3 6
Ipswich	1 3 4
Kendal	0 16 2
Knutsford	2 0 0
Lampeter	1 13 6
Leicester: Great Meeting	13 12 7
Leigh	2 0 0
Lewes	1 17 3
Liscard	1 5 0
Liverpool: Hope Street	25 15 6
Toxteth	7 5 1
West Kirby	0 10 6
Llwynrhydowen	1 11 0
London: Acton	1 0 3
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Hackney	1 16 9
Highbury	4 6 4
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Kilburn	0 10 0
Little Portland Street	2 1 7
Stepney	0 5 0
Stoke Newington Green	2 16 8

London: Stratford	£0 10 6
Wandsworth	2 2 0
Wimbledon	0 17 0
Loughborough	0 13 0
Lydgate	1 0 10
Lye	0 13 6
Macclesfield	0 17 4
Manchester: Broughton	1 0 0
Gorton	2 18 4
Moss Side	1 15 0
Pendleton	1 8 10
Sale	4 3 0
Merthyr Tydvil	0 16 6
Middleton	1 14 6
Newbury	1 1 9
Newport, I.W.	2 9 2
Newport, Mon.	2 10 0
Newton Abbot	1 6 0
Norwich	2 18 6
Nottage	0 12 3
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Padham	2 2 0
Panteg	0 11 0
Park Lane	1 12 8
Pentre	0 12 0
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Ringwood	1 9 1
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Sidmouth	1 10 0
Southampton	1 7 6
Southend	1 1 0
Southport	6 3 8
South Shields	0 4 7
Sunderland	0 6 6
Syebant	0 10 0
Tamworth	0 10 6
Taunton	1 7 0
Tenterden	0 17 2
Torquay	1 12 6
Walmsley	1 5 0
Walthamstow	0 10 0
Warrington	1 1 0
Warwick	3 6 0
West Bromwich	0 11 6
Whitchurch	0 10 6
Wick	0 5 0

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Bolton: Bank Street	16 10 2
Belfast: All Souls	1 0 0
Birmingham: Church of the Messiah	7 0 0
Bradford: Chapel Lane	3 0 0
Cape Town	2 8 6
Dublin	5 1 5
London: Limehouse	0 10 0
Manchester: Bradford	0 11 3
Rademon	1 5 0
Sheffield: Upperthorpe	2 1 0
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